

In America mental illness is the
nation's primary health problem.

affiliate
chapter

It afflicts at least 10% of the population

Only about 1/7 of the 20 million persons who
suffer some form of mental illness receive
psychiatric care

Mental illness represents an economic drain of
\$21 billion a year — not counting the related
costs of alcoholism at \$15 billion and drug
abuse at \$10 billion

Did you know that in Massachusetts:

There are 11,406 institutionalized patients in
state hospitals, schools for the retarded, and
at Bridgewater?

There were 167,934 outpatient visits to state
programs in the last six months?

During the current economic recession there
has been a sharp rise in suicides, depression,
alcoholism and mental illness?

Special needs children comprise at least 10%
or 200,000 of the school-age children in the
Commonwealth and many of them are re-
ceiving no special education?

Harvard School

ca. 623-3374

met her at Harvard Sq. Buo.
girl about 1 week's notice.

Mark - Lynn willing - Sari in
touch with Esplanade.
Contact Phoenix, Real Paper.
Feed back meeting - Not a
service - 60 cup percolator.
Israel - sugg. BBN - Brighton -
Brookline - Newton.

Rick H. will meet

Gary - Some couldn't handle gays -
some it wouldn't be an issue.

Mark Dignity - Rabbi Israel.

Gary - Make it easy - Dinner,
(not on Sat.) ride, etc. open - let them
visit us. Not give advice -
People find their own way.

discussion of acceptance
of gays.

~~Gary~~ Mark Bien - 438-7391

Sat AM - 10:30 - 11:00 A.M.

113 College Ave. Davis Sq.
Somerville, Bet. Patten Hse Sq.

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for the indigent mentally

or electroshock therapy—
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you
can help,
too...

citizens do
make a
difference!

membership:

Enclosed is \$ _____ for membership contribution to the

Massachusetts Association for Mental Health
38 Chauncy Street
Boston, Massachusetts 02111
(617) 426-5776

which will entitle me to receive the MAMH Newsletter and all
general mailings of mental health events and conferences

Regular	\$ 5.00
Subscribing	\$10.00
Sponsoring	\$25.00 and over

6610-298 - Mark - 262-8179
Name _____

Street _____

City _____ Zip _____

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(ask for #3315)

482-8850

332-3049

B'nai is Beth Haskalah -

Gary Bean, Jan Parlin, Mark Salomon
Bill - ~~to~~ ^{Bill Oser} What happened to
causes BH to become inactive?

Janet - Few doing work. Many
attending. Vacations in Aug. No
one took over in Sept. Larry &
on Bd. of Gov. 2 1/2 yrs. (Jan 1974)
Aug. '76. Liturgy written by selves.

Experimental - doing each wk.

One political one - Genocide -
accused Xians. Several different
- less trad. (one included Howe -
& lots of apposition) - then more
trad. Newton man had a good
liturgy and

Bill - thought it was "feather-in-
wind".

Jan - New people needed. Others
soured burned out, lots who
sat though & did nothing.

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can't get involved because
he's princ. of Hebrew School.

Bill - Friday?

Mark - Thurs. Ad. GCN, Phoenix,
Real paper, Esplanade - Gay
Jewish men + women. Not a
gay rabbi. Start a non-gay -
Get feedback - no chain -
Moderator? Organize for
purpose. Steering committee.
pa - Sergeant at arms. Keep aside -

Mark - Contact ex. members.
Rich A. mailing list - contact
for meeting. Lynn Berman
will give write-up. People
willing to help. Hadassah
mother - Beth Haskalah +
see Gays + Others - (Thurs. ¹⁺³)

Bill - Contact, publicity, making
clear all right to meet at
Hillel.

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Bill - Family connections may get us in.

Jan. Meeting - Hillel Council - left to vote of students - some vocal against. Damped it in the Council's lap.

Mark - BU group strictly socialist - don't want to get involved.

Gary - May be able to find sympathetic people in Jewish Comm. Nobody in red groups want to see new groups succeed. Nothing to lose by supporting you.

Bill - Focus? Let's meet - date? do it. Making list? Funds? Use Red West? Approach them about using. Jan 7.

Mark - Hillel, space, custodian \$10-12.

Jan 6 available - Sympathetic. Teichman - Has authority, also Rabbi ^{Reigard} Israel Oshab Shalom - Gary Johnson

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בני השכלה

B'nai Haskalah is a Jewish congregation celebrating G-d and life in a non-sexist and non-exploitive context. In the Friday evening service we have eliminated, in the English, references to G-d as a male because we recognize that the male dominated world is not an acceptable form of worship or way of life for us. We have left the Hebrew original intact and think of our liturgy as a translation into language that recognizes the sexes as equal expressions of G-d's creation. We believe that the expression of love is beautiful in all its forms.

WELCOMING SHABBAT

Come, let us welcome the sabbath. May its radiance illumine our hearts as we light these candles.

Light is the symbol of the divine.

Light is the symbol of the good within us.

The light of God is the spirit of creation.

Light is the symbol of the divine law. For the commandment is a lamp and the law is a light.

Therefore, in the spirit of our ancient tradition that hallows and unites Israel in all lands and all ages, do we now kindle the sabbath lights.

Baruch ata adonai, elohaynu, melech ha'olam, asher kidshanu b'mitzvotav, v'tzivanu l'hadlik ner shel shabat.

Blessed art thou God, ruler of the universe, who hast sanctified us by they laws and commanded us to kindle the sabbath light.

May God bless us with sabbath joy.

May God bless us with sabbath holiness.

May God bless us with sabbath peace.

Amayn.

LEHAH DODI

LI-CHA DO-DEE LI-KRAT KA-LA PI-NEI SHA-BAT NI-KAB-LA

Lik-rat sha-bat li-chu vi-neil-cha kee hee mi-kor ha-bra-cha,
Mei-rosh mee-kedem ni-su-cha sof ma-a-se bi-mach-shava ti-chee-la.

LI-CHA DO-DEE . . .

Mik-dash me-lech ir mi-lu-cha ku-mee tsi-ee mee-toch ha-ha-fei-cha,
Rav lach she-vet be-ei-mek ha-ba-cha vi-hu yach-mol a-lai-yich chem-la.

LI-CHA DO-DEE . . .

Hit-o-ri-ree hit-o-ri ree kee va o-reich ku-mee o-ree,
U-ree u-ree shir da-bei-ree ki-vod a-do-nai a-lai-yich nig-la.

LI-CHA DO-DEE . . .

The congregation rises and turns to the door to welcome the incoming Sabbath

Bo-ee bi-sha-lom a-te-ret ba-la gam bi-sim-cha u-vi-tsa-ha-la,
Toch e-mu-nei am si-gu-la bo-ee cha-la bo-ee cha-la.
Li-cha do-dee li-krat ka-la pi-nei sha-bat ni-ka-bla.

Come, my friends, to meet our beloved;
Let us welcome the Sabbath.
Come, let us go to meet the Sabbath, for it is a source of blessing,
First in G-d's planning, though fashioned the last,
Crown of G-d's handiwork, chiefest of days.
O Jerusalem, arise — go forth from thy overthrow;
Long enough has thou dwelt in the valley of weeping,
Verily will G-d have compassion upon thee.

Come in peace crown of God, come in joy and cheerfulness,
Amidst the faithful of Thy people, come o beloved.
Come my friends to meet our beloved,
Let us welcome the Sabbath.

לְכָה דוֹדִי לְקִרְאָת כָּלָה פְּנֵי שַׁבָּת נִקְבְּלָה:

לְכָה דוֹדִי לְקִרְאָת כָּלָה פְּנֵי שַׁבָּת נִקְבְּלָה:

לְקִרְאָת שַׁבָּת לָכוּ וְנִלְכָה כִּי הִיא מְקוֹר הַבְּרָכָה

מֵרֹאשׁ מִקֶּדֶם נְסוּכָה סוּף מַעֲשֵׂה בְּמַחֲשָׁבָה תַּחֲלָה:

לְכָה דוֹדִי לְקִרְאָת כָּלָה פְּנֵי שַׁבָּת נִקְבְּלָה:

מִקֹּדֶשׁ מֶלֶךְ עִיר מְלוּכָה קוֹמִי צְאִי מִתּוֹךְ הַהִפְכָּה

רַב לָךְ שַׁבָּת בְּעַמְּךָ הַבָּא וְהוּא יַחֲמֵל עָלֶיךָ הַמְּלָה:

לְכָה דוֹדִי לְקִרְאָת כָּלָה פְּנֵי שַׁבָּת נִקְבְּלָה:

הַתְּעוֹרְרִי הַתְּעוֹרְרִי כִּי בָּא אוֹרֵךְ קוֹמִי אוֹרִי

עוֹרִי עוֹרִי שִׁיר דְּבָרִי כְּבוֹד יְיָ עָלֶיךָ נִגְלָה:

לְכָה דוֹדִי לְקִרְאָת כָּלָה פְּנֵי שַׁבָּת נִקְבְּלָה:

The congregation rises and turns to the door to welcome the incoming Sabbath.

בּוֹאִי בְּשָׁלוֹם עֲטָרַת בַּעֲלָה גַם בְּשִׂמְחָה וּבְצִהָלָה

תּוֹךְ אֲמוּנֵי עַם סִגְלָה בּוֹאִי כָלָה בּוֹאִי כָלָה:

לְכָה דוֹדִי לְקִרְאָת כָּלָה פְּנֵי שַׁבָּת נִקְבְּלָה:

מה־טבו אהל־ךְ יַעֲקֹב, מִשְׁכַּנְתֶּךָ יִשְׂרָאֵל:

Ma to-vu O-ha-le-cha Ya-a-kov Mish-kin-o-te-cha Yis-ra-eil.

HALLELUYAH

הַלְלוּהוּ בְּצִלְצְלֵי תְרוּמָה: הַלְלוּהוּ בְּצִלְצְלֵי שִׁמְעַ
מִלְלוּהוּ: כָּל הַנְּשָׁמָה תִּהְלֵל יְהוָה

Ha-li-loo-hoo Bi-tsil-tsi-lei Sha-ma, Ha-li-loo-hoo Bi-tsil-tsi-le troo-ah Kol
Han-sha-ma Ti-ha-leil Yah Ha-li-loo-ya.

EITZ CHAIYIM

עֵץ-חַיִּים הִיא
לִפְחֻזִּיקִים בָּהּ, וְתִמְכִּיָּה מֵאֲשֶׁר: דְּרָכֶיהָ דְּרִי-נֶעֱם, וְכָל
נְתִיבוֹתֶיהָ שְׁלוֹם: Reader הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנָשׁוּבָה, תִּדְּשׁ
יָמֵינוּ בְּקָדְשׁ:

1 Eitz chai-yim Hee La-mach-zee-kim Ba, Vi-tom-che-ha Mi-u-shar,
Di-ra-che-ha Dar-kei No-am, Vi-cho Ni-tee-vo-te-ha Shalom,
Ha-shee-vai-nu Adonai Ei-le-cha Vi-na-shu-va, Cha-deish Ya-mei-nu Ki-ke-
dem.

It is a Tree of Life to them that hold fast to it,
And everyone that upholds it is happy.

Its ways are ways of pleasantness,
And all its paths are peace.

Turn us unto Thee, O God,
and we shall return;
Renew our days as of old.

SAMMEHEINU

“Give us joy as the days
Thou hast let us know affliction,
The years wherein we have seen evil.
Let Thy work be revealed to Thy servants,
And Thy majesty upon their children.”

שִׂמְחָנוּ כִּימוֹת עֲנִיתָנוּ
שָׁנוֹת רָאִינוּ רָעָה
יִרְאָה אֶל-עַבְדֶּיךָ כְּעֶלְךָ
וְהִדְרֶךָ עַל-בְּנֵיהֶם:

Sam-chei-nu Kee-mot ee-nee-ta-nu, Sam-chei-nu sh'not Ra-ee nu Ra,
Yei-ra-eh El A-va-de-cha Pa-a-le-cha, Vi-ha-dar-cha Al Bi-nei-hem.

VETAHEIR LIBBEINU

Make our heart pure to serve Thee in truth.

וְטָהַר לִבֵּנוּ
לְעַבְדֶּךָ בְּאֵמֶת

Vi-ta-heir Lee-bei-nu Li-av-di-cha Bi-e-met.

HINENI MUHAN UMZUMMAN

Here I am, ready and prepared
To fulfill my Creator's command
Even as written in the Torah,
“You shall make holy the Sabbath day.”

הִנְנִי מוֹכֵן וּמוֹמֵן
לְקִים אֶת-מִצְוַת בּוֹרְאִי
כְמוֹ שֶׁכָּתוּב בַּתּוֹרָה
וּקְדַשְׁתֶּם אֶת-יוֹם הַשַּׁבָּת:

Hi-ni-nee Mu-chan Um-zu-man, Li-ka-yeim Et Mitsvat Boree,
Kimo She-ke-tuv Ba-Tora, Vi-kee-dash-tem et Yom Ha-sha-bat.

BAREHU

The congregation rises for Barehu, the call to congregational worship. In private worship the call and response are omitted.

Congregation responds, while bowing:

Praised be G-d, who is to be praised forever and ever.

Praised be Thou, G-d, Ruler of the universe, who at Thy word bringest on the evenings, with wisdom openest the gates of Heaven, and with understanding changest times and the seasons, and arrangeest the stars in their courses in the sky, according to Thy will. Thou createst day and night; Thou rollest away light from before darkness and darkness from before light; Thou makest the day to pass and the night to come, and dividest day from night. Praised be Thou for the day and its work, and for the night and its rest. Creator of Heaven and earth, living G-d, rule over us forever.

Infinite is Thy power, even so Thy love. By Thy laws hast Thou led us in the way of righteousness and brought us to the light of truth. Therefore, at our lying down and our rising up, we will meditate on Thy teachings and find in Thy laws true life and length of days. O that Thy love may never depart from our hearts. Praised be Thou, G-d, who lovest Thy people Israel.

ערבית לשבת ויום טוב
EVENING SERVICE FOR SABBATHS AND FESTIVALS.

בִּרְכוּ אֶת יְיָ הַמְּבָרֵךְ: Reader

בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד: Cong. and Reader

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בִּדְבָרוֹ מַעְרִיב עֲרֵבִים, בַּחֲכָמָה
פּוֹתַח שְׁעִים, וּבִתְבוּנָה מְשַׁנֶּה עֵתִים,
וּמַחְלִיף אֶת־הַזְּמַנִּים וּמַסְדֵּר אֶת־הַבּוֹכִים
בְּמִשְׁמְרוֹתֵיהֶם בִּרְקִיעַ, כְּרָצוֹנוֹ. בּוֹרָא יוֹם
וְלַיְלָה, גּוֹלֵל אֹר מִפְּנֵי־חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי־
אֹר, וּמַעְבִּיר יוֹם וּמִבֵּיא לַיְלָה, וּמַבְדִּיל
בֵּין יוֹם וּבֵין לַיְלָה, יְיָ עֲבָאוֹת שְׁמוֹ. Reader אֵל
חַי וְקַיִם, תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְיָ, הַמַּעְרִיב עֲרֵבִים: Cong. אָמֵן
אֲהַבַת עוֹלָם בֵּית יִשְׂרָאֵל עַמְּךָ אֲהַבַת. תּוֹרָה
וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמִדָּה. עַל־כֵּן יְיָ
אֱלֹהֵינוּ, בְּשִׂבְבֵּנוּ וּבְקוֹמָנוּ נִשְׁתִּיחַ בְּחֻקְךָ, וְנִשְׁמַח
בְּדִבְרֵי תִלְמוּד תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ
וְאַרְךְ יָמֵינוּ, וּבָהֶם נִתְּנָה יוֹמָם וְלַיְלָה, Reader וְאַהֲבָתְךָ
אֱלֹהֵינוּ מִמֶּנּוּ לְעוֹלָמִים. בְּרוּךְ אַתָּה יְיָ, אוֹהֵב
עַמּוֹ יִשְׂרָאֵל: Cong. אָמֵן

SH'MA YISRA'AYL . . . HEAR O ISRAEL

Sh'ma Yisra'ayl, adonai elohaynu, adonai echad.

Baruch shaym k'vod malchuto l'olam va'ed.

V'ahavta et adonai elohecha b'chal-l'vav'cha uv'chal-nafsh'cha uv'chal-m'odecha. V'hayu had'varim ha'ayleh asher anochi m'tzav'cha hayom al-l'vavecha. V'shinantam l'vanecha, v'dibarta bam b'shiv't'cha b'vaytecha uv'lech't'cha vaderech uv'shach'b'cha uv'kumecha. Uk'shartam l'ot al yadecha v'hayu l'totafot bayn aynecha. Uch'tav'tam al-m'zuzot baytecha uvish'arecha.

Hear O Israel: God is One.

Praised be God's name, whose glorious realm is for ever and ever.

And thou shalt love God with all thy heart and with all thy soul and with all thy might. And these words which I command thee this day shall be upon thy heart; and thou shalt teach them to thy children and shalt talk of them when thou sittest in thy house and when thou walkest by the way, and when thou liest down and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house and upon thy gates.

MEE CHA-MO-CHA . . . WHO IS LIKE UNTO THEE?

Mee cha-mo-cha ba-ei-lim a-do-nai, mee cha-mo-cha ne-dar ba-ko-desh,
No-ra ti-hee-lot o-se fe-le.

Mal-chut-cha ra-u va-ne-cha bo-kei-a yam lif-nei Mo-she,
Ze Ei-lee a-nu vi-am-ru.

A-do-nai yim-loch li-o-lam va-ed.

Who is like unto Thee among the mighty, O Eternal?

Who is like unto Thee? Resplendant in holiness,

Sublime in deeds of praise, ever working wonders?

Thy sovereign power Thy children saw

When Thou didst clear the sea before Moses;

They said: this is my G-d; responding thus:

The eternal shall reign for ever and ever.

As Thou didst deliver Israel from a power mightier than it,
So mayest Thou redeem all Thy children from oppression.

Blessed art Thou, G-d, redeemer of Israel.

(When praying alone, add: מִלֵּךְ נֶאֱמָן)

שְׁמַע, יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

בְּרוּךְ, שֵׁם כְּבוֹד מַלְכוּתוֹ, לְעוֹלָם וָעֶד:

וְאַתְּהָתָּה אַתָּה יְיָ אֱלֹהֵינוּ. בְּכָל-לְבָבְךָ, וּבְכָל-
נַפְשְׁךָ, וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר
אֲנֹכִי מְצַוְּךָ הַיּוֹם עַל-לְבָבְךָ: וְשִׁנְנָתָם לְבָנֶיךָ,
וְדַבָּרְתָּ, בָּם, בְּשִׁבְתְּךָ, בְּבֵיתְךָ, וּבְלִקְתְּךָ בַּדֶּרֶךְ,
וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ, וּכְשֶׁרָתָם לְאוֹת עַל-יְדֶיךָ, וְהָיוּ
לְטַטְפֹּת בֵּין עֵינֶיךָ: וּכְתִבְתָּם עַל-מְזוּזוֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ:

מִי־כַמְכָה, בָּאֵלִים יְיָ, מִי כַמְכָה נֶאֱדָר
בְּקֹדֶשׁ, נוֹרָא תְהִלָּתוֹ, עֲשֵׂה-פֶלְאָ: Reader מַלְכוּתְךָ
רְאוּ בְנֶיךָ בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה, זֶה אֱלֹהֵי
עַנּוּ וְאָמְרוּ:

יְיָ יִמְלֹךְ לְעֹלָם וָעֶד: Reader וְנֹאמַר, כִּי-
פָּרָה יְיָ אֶת-יַעֲקֹב, וַיִּגְאֻלוּ מִיַּד חֹק מִמֶּנּוּ:
בְּרוּךְ אַתָּה יְיָ, גֹּאֲלֵ יִשְׂרָאֵל: Cong. אֲמֵן

THE SABBATH AMIDAH

The congregation reads the Amidah in silent devotion while standing.

Creator, open my lips that my mouth may declare Thy praise.

*Blessed art Thou, our G-d and G-d of our ancestors, G-d of Abraham, G-d of Isaac and G-d of Jacob, the G-d who is great, mighty and awesome, G-d sublime who lavishes tender goodness.

Possessor of all, Thou art mindful of the loving piety of our ancestors and for Thine own sake Thou wilt lovingly bring a redeemer to their children's children.

Sovereign who dost help, save and shield, *blessed art Thou, O Eternal, shield of Abraham.

G-d who art mighty for all eternity, Thou revivest the dead.

Thou art great in saving the living.

(from Shemini Hachag Atzereth until Pesach add:

by making the wind to blow and the rain to fall.)

sustaining them in love. Thou upholdest the falling, Thou healest the sick, Thou freest the bound. In Thy great love Thou revivest the dead, keeping faith with those who sleep in the dust.

Thou art holy, Thy name is holy, and the holy ones each day shall praise Thee evermore: blessed art Thou, Almighty, the holy God.

Thou hast sanctified to Thyself the seventh day in consummation of Thy creation of the heavens and the earth. Thou hast blessed it above all other days, and sanctified it above all other times.

Our God, God of our ancestors, be pleased with our rest. Sanctify us through Thy commandments and set our portion in Thy Torah. Gratify us with Thy goodness. Gladden our souls with salvation from Thee. Make our hearts pure to serve Thee in truth. Eternal God, through Thy loving favor let ours be the heritage of holiness of Thy Sabbath day, and may Israel rest on it sanctifying Thee. Blessed art Thou, Almighty, who hallows the Sabbath.

May our eyes witness Thy loving return to Zion.

For there we would worship Thee in reverence as in days of yore in the years of old.

*Before invoking G-d's name, one bows here.

אֲדֹנֵי שְׁפָתַי תִּפְתָּח. וּפִי יִגִּיד תְּהִלָּתְךָ:

**** בָּרוּךְ אַתָּה יי. אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם. אֱלֹהֵי יִצְחָק. וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדֹל הַגִּבּוֹר וְהַנּוֹרָא. אֵל עֲלִיּוֹן. גּוֹמֵל חַסְדִּים טוֹבִים. וְקוֹנֵה הַכֹּל. וְזוֹכֵר חַסְדֵי אֲבוֹת. וּמְבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה: מֶלֶךְ עֶזְרָה וּמוֹשִׁיעַ וּמִגֹּן. * בָּרוּךְ אַתָּה יי. מִגֹּן אַבְרָהָם: אַתָּה גִּבּוֹר לְעוֹלָם יי. מְחִיָּה מֵתִים אַתָּה. רַב לְהוֹשִׁיעַ.**

From Shemini Hag Atsereth until Pesah add:

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחִיָּה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא חוֹלִים. וּמַתִּיר אֲסוּרִים. וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי עָפָר.

אַתָּה קָדוֹשׁ. וְשִׁמְךָ קָדוֹשׁ. וְקָדוֹשִׁים בְּכָל־יּוֹם יִהְיֶה לְךָ סֵלָה. **** בָּרוּךְ אַתָּה יי. הָאֵל הַקָּדוֹשׁ:**

אַתָּה קֹדֶשׁ אֲתִיּוֹם הַשְּׁבִיעִי לְשִׁמְךָ. תְּכַלִּית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ. וּבִרְכָתוֹ מְכַל־הַיָּמִים. וְקֹדֶשׁתוֹ מְכַל־הַזְּמַנִּים.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. רָצָה בְּמִנוּחָתָנוּ: קֹדֶשׁנוּ בְּמִצּוֹתֶיךָ. וְחַן חֲלָקְנוּ בְּתוֹרָתְךָ: שִׁבְעֵנוּ מִטּוֹבָךְ. וְשִׁמְחָנוּ בִּישׁוּעָתְךָ. וְטַהֵר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת: וְהִנְחִילָנוּ יי אֱלֹהֵינוּ. בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קֹדֶשׁךָ. וְיִנּוּחַרְבָּה יִשְׂרָאֵל מִקֹּדְשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה יי. מִקֹּדֶשׁ הַשַּׁבָּת: וְתַהַנִּיחָה עֵינֵינוּ בְּשׁוּבָךְ לְצִיּוֹן בְּרַחֲמִים.

שְׂכִינָתוֹ לְצִיּוֹן:

וְשֵׁם נַעֲבֹדְךָ בִּירְאָה. כִּימֵי עוֹלָם וּכְשָׁנִים קִדְּמוֹת:

CONGREGATION PRAYER

Ruler of the universe, we lift up our hearts to Thee who made heaven and earth. The infinite heavens and the quiet stars tell of Thine endless power. We turn from our daily work, from its difficulties and its conflicts, from its clamor and its weariness, to meditate on the serene calm of Thy presence which pervades all creation and hallows our life with the blessings of sabbath peace. May this Sabbath peace daily be more visable as we grow together.

God of peace, bless our worship on this Sabbath day. Enlighten our eyes to behold Thy guiding power in all nature from the remotest star to our inmost soul. Inspire our hearts to love Thee and to make Thy will the law of our life. Grant us comfort in sorrow, strength in trial, and the courage to serve Thee in all our ways. May our words of prayer and our unspoken meditations be acceptable unto Thee, our creator and redeemer.

Aamayn.

PRAYER FOR MORAL STRENGTH

O L-rd, Thou hast created me: Thou hast fashioned my body and its powers. Thou hast also given me the gift of Thy spirit by which I am moved to use these powers in ways that are good and right in Thine eyes. May I remember this at all times and in the presence of every temptation. For wayward fancies and base passions too often tempt me to seek a passing pleasure at the expense of my enduring happiness, and divert me from my purpose to perform Thy will. Give me the strength to banish thoughts and desires which I know to be wrong. May I do nothing that can bring dishonour on myself, on those I love or on any human being. May I not degrade the physical, mental and emotional powers that Thou hast given me by dissipating them in intemperate, self-indulgent and immoral behaviour. Create in me a clean heart, O G-d, and renew a steadfast spirit within me that I may be worthy of those blessings which flow from a clear conscience and a pure love of Thee and of Thy children. Amen.

PRAYER FOR THE STATE OF ISRAEL AND WORLD JEWRY

Heavenly Guardian of Israel, bless and preserve the state of Israel. Spread over her Thy canopy of peace. Send Thy light and Thy wisdom to her leaders, and direct them with good counsel.

O G-d, strengthen the defenders of our holy land and crown them with victory. Protect all the children of Zion from the assassins and terrorists. Establish peace in the land and joy for all her inhabitants.

Remember our family, the whole house of Israel, in all the lands of their dispersion — and especially those who are in captivity. Speedily let them walk proudly to Zion, Thy city, to Jerusalem, Thy dwelling place, as it is written in Thy Torah: “Even if you are dispersed in the uttermost parts of the world, from there the Eternal One will gather and fetch you and bring you into the land which your ancestors possessed, and you shall possess it.”

Sanctify us with Thy commandments and give us our portion in Thy Torah. Shine forth in Thy glorious majesty over all the inhabitants of the world. Let everything that breathes proclaim, “The G-d of Israel is sovereign, G-d’s majesty rules over all.”

On that day G-d will be one and G-d’s name one.

ALEINU

The congregation rises.

A-lei-nu li-sha-bei-ach la-don ha-kol, la-teit gi-du-la li-yo-tseir bi-rei-shiet,
She-lo a-sa-nu ki-goi-yei ha-a-ra-tsot, vi-lo sa-ma-nu ki-mish-pi-chot
ha-da-ma,
She-lo sam chel-kei-nu ka-hem vi-go-ra-lei-nu ki-chol ha-mo-nam.

Va-a-nach-nu ko-rim u-mish-ta-cha-vim u-mo-dim lif-nei melech mal-chei
ham-la-chim ha-ka-dosh ba-ruch hu.

We therefore hope in Thee, our God,
Soon to behold the glory of Thy might.
When Thou wilt remove idols from the earth
And the non-gods shall be wholly destroyed,
When Thou wilt establish the world under Thy rule omnipotent,
And all people shall invoke Thy name,
And all the wicked on earth Thou wilt turn to Thee.
May all earth dwellers perceive and understand
That to Thee every knee must bend, every tongue must vow.
Before Thee, our eternal God, may all bow down and worship,
And give honor to Thy glorious name.
May they all accept the rule of Thy dominion,
And speedily do Thou rule over them forevermore.

Yea, it is said,
"The eternal shall reign over all the earth:
on that day, God shall be one and God's name one."

Vi-ne-e-mar vi-ha-ya a-do-nai li-melech al kal ha-a-rets,
Ba-yom ha-hu tee-ye a-do-nai e-chad u-shi-mo e-chad.

עָלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לֵתֵת גְּדֻלָּה לְיוֹצֵר
 בְּרָאשִׁית, שְׁלֹא עֲשָׂנוּ, כְּגוּי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ
 כְּמִשְׁפָּחוֹת הָאֲדָמָה. שְׁלֹא שָׁם חָלַקְנוּ, כָּהֵם.
 וְנָרְלָנוּ, כְּכָל־הַמּוֹנִים: וְאִנְחָנוּ, בְּרָעִים וּמִשְׁתַּחֲוִים
 וּמוֹדִים, לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ, בְּרוּךְ
 הוּא. יִשְׁחָא גּוֹמָה יְשָׁמִים וְיוֹסֵד אֶרֶץ, וּמוֹשֵׁב
 יִקְרוּ בְּשָׁמַיִם מִמַּעַל, וְיִשְׁכְּנֵת עִזּוֹ בְּגִבְתֵּי מְרוֹמִים:
 הוּא אֲדַתֵּנוּ אֵין עוֹד. אֲמַת מַלְכֵנוּ, אָפֶס זוּלָתוֹ.
 כְּפָתוּב בְּתוֹרָתוֹ, וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֵל לְבַבָּךְ.
 כִּי יִי הוּא הָאֱלֹהִים, בְּשָׁמַיִם מִמַּעַל וְעַל הָאָרֶץ
 מִתַּחַת, אֵין עוֹד:

Reader וְנֹאמַר. יְהִי יי

לְמֶלֶךְ עַל־כָּל־הָאָרֶץ. כִּי הוּא יְהִי יי אֶחָד וְשֵׁמוֹ אֶחָד:

KADDISH

Yit'gadal v'yit'kadash sh'may raba b'alma di v'ra chirutay, v'yamlich malchutay b'cha'yaychon uv'yomaychon uv'cha'yay d'chal bayt yisra'ayl b'agala uvizman kariv, v'im'ru amayn.

Y'hay sh'may raba m'varach l'alam ul'almay alma'ya.

Yit'barach v'yishtabach v'yitpa'ar v'yitromam v'yitnasay v'yit'hadar v'yit'aleh v'yit'halal sh'may d'kud'sha, b'rich hu, l'ayla min kal bir'chata v'shirata tush'b'chata v'nechamata da'amiron b'alma, v'im'ru amayn.

Y'hay sh'lama raba min-sh'maya v'cha'yim alaynu v'al kal yisra'ayl, v'im'ru amayn.

Oseh shalom bim'romav hu ya'aseh shalom alaynu v'al kal yisra'ayl, v'im'ru amayn.

Magnified and sanctified be God's great name. May the dominion of God be established during your life and during your days, speedily and at a near time, and say ye amayn.

Let God's great name be blessed for ever and to all eternity.

Blessed and praised and glorified and exalted and extolled and honored and adored and lauded be the name of the Holy One, though God be above all the blessings and hymms, praises and songs which are uttered in the new world, and say ye amayn.

May there be abundant peace from heaven and a good life for us and for all, and say ye amayn.

May God who maketh peace in high places make peace for us and for all, and say ye amayn.

Reader יתגדל ויתקדש שְׁמֵהּ רַבָּא . בְּעֶלְמָא דִּי בְּרָא
 כְּרֻעֵיהֶּ, וְיִמְלִיךְ מַלְכוּתֵהּ, וְיַצְמַח פְּדֻקְנָהּ וְיִקְרַב מְשִׁיחָהּ,
 בְּחַיִּיכוֹן וּבְיִמְיֻכוֹן וּבְחַיִּי דְכָל בֵּית יִשְׂרָאֵל . בְּעֶגְלָא וּבְזִמְנָן
 קָרִיב , וְאַמְרוּ , אָמֵן : Cong. אֲמֵן
 Cong. and Reader יְהֵא שְׁמֵהּ רַבָּא , מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי
 עָלְמָיָא .

Reader יתְבַרַךְ , וְיִשְׁתַּבַּח , וְיִתְפָּאֵר , וְיִתְרוֹמֵם , וְיִתְנַשֵּׂא ,
 וְיִתְחַדֵּר וְיִתְעַלֶּה וְיִתְחַלֵּל . שְׁמֵהּ דְקַדְשָׁא , Cong. and Reader בְּרִיךְ
 הוּא . Reader לְעֵלְא וּלְעֵלְא מְכָל :
 (On the Sabbath of Penitence, add: מִן-כָּל-בְּרִכְתָּא וְשִׁירְתָּא . תְּשַׁבְּחָתָא וְנַחֲמָתָא . דְאַמִּירָן בְּעֶלְמָא ,
 וְאַמְרוּ . אָמֵן . Cong. אֲמֵן)

Reader יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא , וְחַיִּים טוֹבִים עָלֵינוּ
 וְעַל כָּל יִשְׂרָאֵל , וְאַמְרוּ . אָמֵן . Cong. אֲמֵן
 Reader עֲשֵׂה שְׁלוֹם בְּמִרוֹמֵי , הוּא יַעֲשֵׂה שְׁלוֹם , עָלֵינוּ
 וְעַל כָּל יִשְׂרָאֵל , וְאַמְרוּ , אָמֵן : Cong. אֲמֵן

אין באדונינו.	אין באלהינו.
אין כמושיענו:	אין כמלכנו.
מי באדונינו.	מי באלהינו.
מי כמושיענו:	מי כמלכנו.
נודה לאדונינו.	נודה לאלהינו.
נודה למושיענו:	נודה למלכנו.
ברוך אדונינו.	ברוך אלהינו.
ברוך מושיענו:	ברוך מלכנו.
אתה הוא אדונינו.	אתה הוא אלהינו.
אתה הוא מושיענו:	אתה הוא מלכנו.

אתה הוא שהקטירו אבותינו לפניך את קטרת הסמים:

Ein kei-lo-hei-nu, Ein ka-do-nei-nu, Ein ki-mal-kei-nu, Ein ki-mo-shee-ei-nu:
Mee chei-lo-hei-nu Mee cha-do-nei-nu Mee chi-mal-kei-nu Mee-chi-mo-shee-ei-nu:

No-de lei-lo-hei-nu, No-de la-do-nei-nu, No-de li-mal-kei-nu, No-de li-mo-shee-ei-nu:

Ba-ruch e-lo-hei-nu, Ba-ruch a-do-nei-nu, Ba-ruch mal-kei-nu, Ba-ruch mo-shee-ei-nu:

A-ta hu e-lo-hei-nu, A-ta hu a-do-nei-nu, A-ta hu mal-kei-nu, A-ta hu mo-shee-ei-nu:

A-ta hu she-hik-tee-ru a-vo-tei-nu li-fa-ne-cha et ki-to-ret ha-sa-mim.

אֲדוֹן עוֹלָם, אֲשֶׁר מָלַךְ, בְּמִתְרָם כָּל-יְצִיר נִבְרָא.
 לַעֲת נַעֲשֶׂה בְּחִפְזוֹ, כֹּל, אֲזִי מָלַךְ שְׁמוֹ נִקְרָא.
 וְאַחֲרֵי, בְּכָלוֹת הַכֹּל, לְבָדּוֹ יִמְלֹךְ נוֹרָא.
 וְהוּא הָיָה, וְהוּא הָיָה, וְהוּא יִהְיֶה, בְּתַפְאֲרָה.
 וְהוּא אֶחָד, וְאִין שְׁנֵי, לְהַמְשִׁיל-לוֹ, לְהַחֲבִירָה.
 בְּלִי רֵאשִׁית, בְּלִי תְּכָלִית, וְלוֹ תְּעֹז וְהַמְשָׁרָה.
 וְהוּא אֱלֹי, וְחִי גֹאֲלִי, וְצוֹר חֲבָלִי, בְּעֵת צָרָה.
 וְהוּא נֶפֶס, וּמְנוּס לִי, מִנֶּת פּוֹסֵי, בְּיוֹם אֶקְרָא.
 בִּידּוֹ אֶפְקִיד רוּחִי, בְּעֵת אִישָׁן, וְאֶעֱרָה.
 וְעַם רוּחִי, בְּנוּתִי, יֵי לִי, וְלֹא אֵירָא.

Adon olam a-sher malach
 B'te-rem kil yetseer nivra,
 L'eit-na-asa v'heftsa kol
 Azai me-lech sh'mo nikra.
 V'aharei kih-lot hakol
 L'vaddo yimloh nora.
 V'hu hayah v'hu hoveh
 V'hu yiyeh b'tif-arah.
 V'hu ehad v'ain sheinee
 L'ham-sheel lo l'haheerah.

B'lee rei-sheet b'lee tahleet
 V'lo ha-oz v'hammisrah.
 V'hu Eilee v'hai go-alee
 V'tsur hevlee b'ait tsarah.
 V'hu nissee umonos lee
 M'not kosee b'yom ekra.
 B'yado afkeed roohee
 B'ait ee-shan v'a-ee-rah.
 V'im roohee g'vi-yatee
 Adonai lee v'lo eera.

Eternal God who rules
 Ere any creature yet was made, ,
 What time God willed all things to be,
 Then homage to God's rule was paid.

And when this all shall cease to be,
 Alone God's awe shall be displayed.
 God was. God is. God e'er shall be
 In glory that can never fade.

Unique, alone, without compare
 Is God by whom all else was made.
 Without beginning, without end;
 God's might, God's rule, must be obeyed.

So is my God, my living hope
 In troubled hour, my rock, my aid,
 My banner, refuge, portion true,
 My guide to whom my prayer is prayed.

I rest my spirit in God's hand;
 Asleep, awake, by God I'm stayed.
 My body and my soul with God,
 I face my future unafraid.

KIDDUSH

(Va'y'hi-erev va'y'hi boker) — Yom hashishi.

Va'y'chulu hashamayim v'ha'aretz v'chal tzva'am. Va'y'chal elohim bayom hashvi'i m'lachto asher asa. Va'y'varech elohim et-yom hashvi'i va'y'kadaysh oto ki vo shavat mikal-m'lachto asher-bara elohim la'asot.

(And it was evening it was morning) — The sixth day.

And the heaven and the earth were finished and all their host.

And on the seventh day was finished the work which God had made;

and on the seventh day God rested from this work. And God blessed the seventh day and hallowed it, because God rested thereon from all the work which God had created and made.

Baruch ata adonai, elohaynu, melech ha'olam, boray p'ri hagafen.

Blessed art thou God, who createst the fruit of the vine.

Baruch ata adonai, elohaynu, melech ha'olam, hamotzi lechem min ha'aretz.

Blessed art thou God, who bringest forth bread from the earth.

סדר קדוש לליל שבת

KIDDUSH FOR SABBATH EVENING.

The following is said in the Home by the Master of the House, previous to partaking of the Sabbath Meal.

In a low voice יְהִי-עֶרֶב יְהִי-בֹקֶר

יום הששי: וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם:
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי, מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:
וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי, וַיְקַדֵּשׁ אֹתוֹ, כִּי
בּו שַׁבַּת מְכַל-מְלַאכְתּוֹ, אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

On Bread:

בְּרֵשֶׁת סָרְנוּ וּרְבוּתֵי:
בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם
מִן הָאָרֶץ:

On Wine:

סָרְנוּ וּרְבוּתֵי:
בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, בּוֹרֵא, פָּרִי
הַגֶּפֶן:

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר
קִדְּשָׁנוּ, בְּמִצְוֹתָיו וּרְצָה בָּנוּ. וְשַׁבַּת קִדְּשָׁנוּ, בְּאַהֲבָה
וּבְרָצוֹן הַנִּחְלָתָנוּ, וּפְרוֹן לְמַעֲשֵׂה בְּרָאשִׁית. כִּי הוּא
יוֹם, תְּחִלָּה לְמִקְרָאֵי קֹדֶשׁ, זָכוֹר לִיצִיאַת מִצְרַיִם.
כִּי-בָנוּ בְּחֵרֶת, וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-הָעַמִּים, וְשַׁבַּת
קִדְּשָׁתָּ, בְּאַהֲבָה וּבְרָצוֹן הַנִּחְלָתָנוּ: בָּרוּךְ אַתָּה יי,
מְקַדֵּשׁ הַשַּׁבָּת:

THE SABBATH QUEEN

שבת המלכה

החמה מראש האילנות נסתלקה.
 באו ונצא לקראת שבת המלכה.
 הנה היא יורדת. הקדושה. הברוכה.
 ועמה מלאכים. צבא שלום ומנוחה.
 באי באי המלכה. באי באי הכלה.
 שלום עליכם. מלאכי השלום:

Ha-ḥa-ma may-rosh ha-i-la-not nis-tal-ka.
 Bo-u v'nay-tsay lik-rat Shabat ha-mal-ka.
 Hi-nay hee yo-re-det ha-k'do-sha ha-b'ru-ḥa.
 V'i-ma mal-ochem ts'va sha-lom u-m'nu-ḥa.
 Bo-ee, bo-ee ha-mal-ka; bo-ee, bo-ee ha-ka-la.
 Sha-lom a-laychem mal-achay ha-sha-lom.

The sun on the tree-tops no longer is seen:
 Come, gather to welcome the Sabbath, our Queen!
 Behold her descending, the holy, the blest,
 With angels a cohort, of peace and of rest.
 Draw nigh, O Queen, and here abide;
 Draw nigh, draw nigh, O Sabbath Bride.
 Peace be unto you, ye angels of peace.

O-SEH SHALOM

עושה שלום במרומו. הוא יעשה שלום. עלינו ועל-כל-
 ישראל. ואמרו אמן:

O-seh sha-lom bim-ro-mav hu ya-a-seh sha-lom a-lei-nu vi-al kol yis-ra-eil,
 v'im-ru, im-ru. A-mein.

May the Holy One who creates the harmony of the spheres
 Create peace for us and for all Israel,
 And we say, Amen.

O JERUSALEM!

ירושלים

מעל פסגת הר הצופים שלום לך ירושלים.
מעל פסגת הר הצופים אשתחיה לך אפים.
מאה דורות חלמתי עליך. לזכות לראות באור פניך.
ירושלים. ירושלים! האירי פניך לבנד!
ירושלים. ירושלים! מחרבותיך אבנד!

May-ahl pis-gaht har ha-tso-fim, sha-lom lah ye-ru-sho-layim,
May-ahl pis-gaht har ha-tso-fim, esh-ta-ḥa-veh lah a-pa-yim,
May-a do-rot ḥa-lam-tee a-lah-yih liz-kot lir-ot b'or pa-na-yih,
Ye-ru-sha-la-yim, ye-ru-sha-la-yim ha-ee-ree fa-na-yih liv-nayḥ.
Ye-ru-sha-la-yim, ye-ru-sha-la-yim may-har-vo-tye-yih ev-nayḥ.

From the heights of Mount Scopus I greet thee,
Peace unto thee, O Jerusalem!
From the peak of Mount Scopus I gaze,
And bow low in rapt adoration.
Through all the ages I've dreamt to behold thee,
I yearned and yearned for the light of thy splendor.
Jerusalem, O Jerusalem, shine forth for thy exile returns
Jerusalem, O Jerusalem, thy ruins I soon shall rebuild.

LO YEE-SA GOI

20 יהודה לעולם תשב
וירושלם לדור ודור:

לא-ישא גוי אל-גוי חרב
ולא-ילמדו עוד מלחמה:

Vi-yi-hu-da li-o-lam tei-sheiv, vi-yi-ru-sha-lai-yim li-dor va-dor
Lo yee-sa goi el goi che-rev, vi-lo yil-mi-du od mil-cha-ma

But Judah shall be inhabited for ever,
And Jerusalem from generation to generation.

Nation shall not lift up sword against nation,
Neither shall they learn war any more.

אֱלִיָּהוּ הַנָּבִיא. אֱלִיָּהוּ הַתִּשְׁבִּי. אֱלִיָּהוּ הַגִּלְעָדִי
בְּמַהֲרָה יָבֵא אֵלֵינוּ. עִם־מָשִׁיחַ בְּרָדְדוֹר:

Elijah the prophet, Elijah the Tishbite, Elijah of Gilead,
May he soon come to us with the Messiah of the house of David.

Ei-lee-ya-hu ha-na-vee, Ei-lee-ya-hu ha-tish-bee Ei-lee-ya-hu ha-gil-a-dee
Bim-hei-ra ya-vo ei-lei-nu im ma-shee-ach ben Da-vid.

BASHANAH HABA'AH

Soon the day will arrive
When we will be together
And no longer will men live in fear,
And the children will smile
Without them wondering whether
On that day dark new clouds will appear.

Wait and see, wait and see
What a world there can be
If we share, if we care, you and me.

Men have dreamed, men have died,
To make a bright tomorrow,
And their vision remains in our heart.
Now the torch must be passed
In hope and not in sorrow,
And a promise to make a new start.

Wait and see, wait and see
What a world there can be
If we share, if we care, you and me.

בִּשְׁנָה הַבָּאָה

בִּשְׁנָה הַבָּאָה

נִשֵּׁב עַל הַמִּרְפֶּסֶת

וְנִסְפּוֹר צְפוּרִים נוֹדֵדוֹת

יְלָדִים בְּחוֹפְשָׁה

יִשְׁחָקוּ תּוֹפֶסֶת

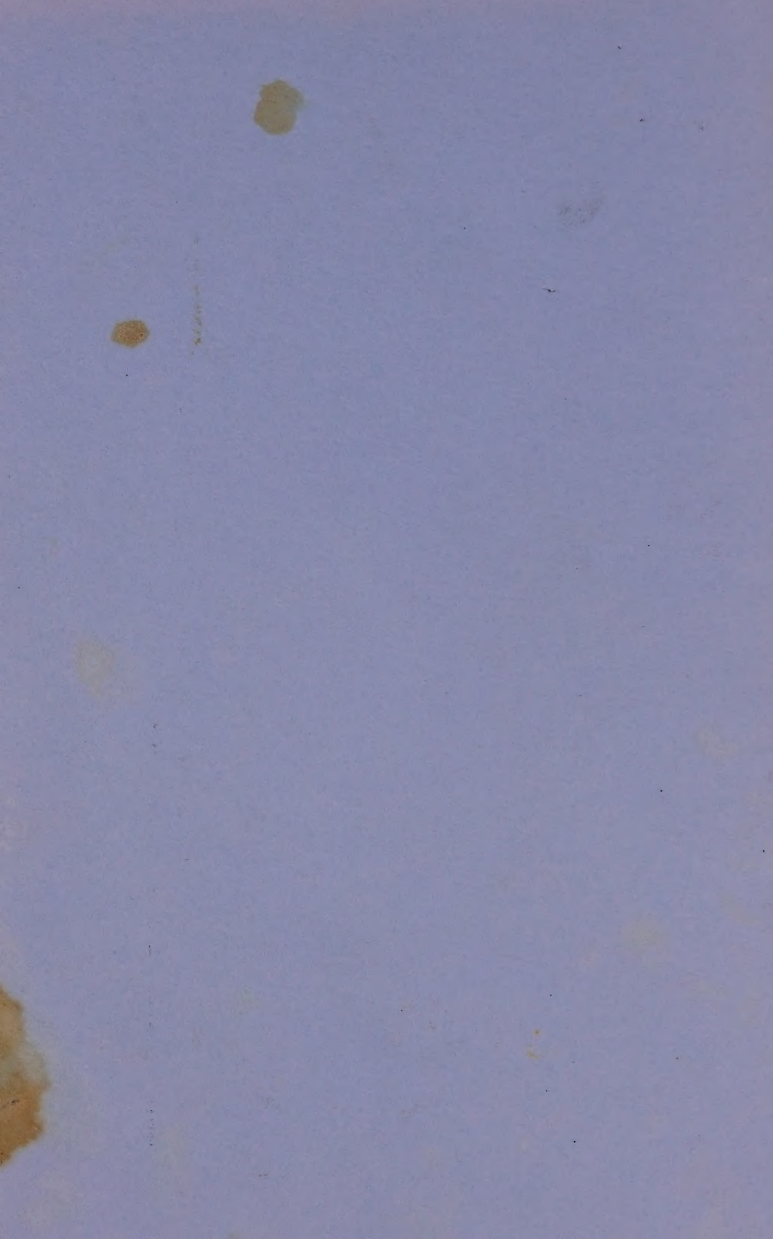
בֵּין הַבַּיִת לְבֵין הַשְּׂדוֹת

עוֹד תִּרְאֶה עוֹד תִּרְאֶה

כְּמָה טוֹב יִהְיֶה

בִּשְׁנָה בִּשְׁנָה הַבָּאָה

Ba-sha-na ha-ba-a nei-sheiv al ha-mir-pe-set vi-nis-por tsee-po-rim no-di-dot,
Yi-la-dim bi-chuf-sha yi-sa-chu-ku to-fe-set bein ha-bai-yit li-vein ha-sa-dot,
Od tire, od tire kama tov yee-ye ba-sha-na ba-sha-na ha-ba-a.



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B'NAI HASKALAH

131 CAMBRIDGE STREET
BOSTON, MA. 02114

STATEMENT OF PURPOSE

MARCH 20, 1974
Boston, Mass.

- I. We the Congregation of B'nai Haskalah wish to promote the cause of the Jewish gay community. To follow this, we must support Jewish tradition, follow the spirit of the Torah, and be a positive vehicle for Jewish religious and cultural expression.
- II. B'nai Haskalah has been formed to unite all gay Jews and to be the motivation from which leadership will stem; and be recognized and understood by both the Jewish community and society.
- III. B'nai Haskalah welcomes all interested individuals, whatever their sexual orientation, and invites them to join with us in all social and religious activities.
- IV. We the Congregation of B'nai Haskalah acknowledge the following commitments:
 - A. To the Synagogue-
We affirm as part of the Jewish community that we are capable of expressing our sexual preferences within the context of Jewish tradition.
 - B. To Society-
We will work to enlighten you in the concepts of the Jewish gay community and other religious communities.
 - C. To the Jewish Gay Community-
We wish to be supportive of the Jewish gay individual and help the individual to assert his/her own identity and self respect within the gay community.
- V. We are determined to accomplish our goals by means of:
 - A. Spiritual Development-
This will be the result of mutual educational projects, religious workshops and study of Jewish culture and Torah tradition.
 - B. Social Involvement-
As Jews and members of society we shall become involved in those matters which promote the love of G-d and further social reform in a non-political context.
 - C. Religious and Secular Groups-
We will work with other organizations to foster a better understanding of gays and the injustices that are encountered within the religious communities.
 - D. Social Events-
Religious activities of a social and recreational nature will be provided, to further the atmosphere of hospitality and cultivate a sense of acceptance and dignity in personal relationships.

143 Hours
Peter Gays & others
St. Johns
Bowdoin-

Gay - 25 members take resp. Rot.
chore list - Kiddush -
guests, etc. Rotate running
service do what want.
Take classes together. Some
turnover - 50% year. Others
come, help sometimes - just
drop in. Fairly large group
share basic chores. Not gay.

Bill - Burn out rate. Anger in
Men's Center. Few people
doing work. Normal to
groups. Wanted it be worth
revitalizing group? Same
direction? Or change - wasn't
working.

Mark: Not me - us.

Jon - Compromises - Reformed
trad was compromise - Con-
servative trad. Social org -
socialist org.

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**you
can help,
too...**

**citizens do
make a
difference!**

membership:

Enclosed is \$_____ for membership contribution to the

**Massachusetts Association for Mental Health
38 Chauncy Street
Boston, Massachusetts 02111
(617) 426-5776**

which will entitle me to receive the MAMH Newsletter and all
general mailings of mental health events and conferences

Regular	\$ 5.00
Subscribing	\$10.00
Sponsoring	\$25.00 and over

Name _____

Street _____

City _____ Zip _____

Contributions are tax deductible

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Jon - Not feeling it for needs of most people.

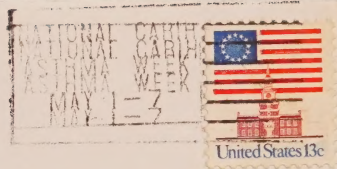
Gary Needs it met.

Jon - Gay synagogue. Jewish group. Not trad, too trad, too much relig., not relig. enough.

Bill - Beth Simchah Sarah - 6 yrs in March. (?) Started out w/ 5 people - alienated from straight. Once in apt, first w/ her, Mingan 10-15 services ratat. lead. 6 mos. Firehouse collective going through problems. Asked them in to p.p. rent. Publi-ty generally. Wealthy members. Waverly Dr. Sundays! year. (300⁰⁰ year. x 6 members). Now at Brook St.

Liturgy - Adoration, Prayer for Peace, No torah. Paul M. preaches 3x month. Reform oriented. Some conservatives. UAHU U.E. Rabbi Davidson -

CONGREGATION
BETH SIMCHAT TORAH
P. O. BOX 1270-G.P.O.
NEW YORK CITY 10001



Marge Ragona

435 East 9 St.

New York, NY 10009



and, we feel sure, in God's eyes, too—our homosexual bond is worthy, proper, and even holy. We believe that for us, who wish to live as Jews and love as Jews but who, by virtue of our homosexual condition, are not in a position to beget or bear any offspring, God has a word that is no less accepting and no less reassuring than His word to the eunuchs in the Babylonian Exile:

'Let the eunuch not say: behold, I am a withered tree; for thus says the Lord: as regards the eunuchs who keep My Sabbaths, who have chosen what I desire, and hold fast to My covenant, I will give them, in My house and within My walls, a monument and a name better than sons and daughters—... an everlasting name that shall not perish.'¹⁴

Sin, Crime, Sickness or Alternative Life Style?: A Jewish Approach to Homosexuality

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I

HOMOSEXUALITY, WHICH IN THE GENERAL community has for some time been a major issue, has begun to be a matter of concern and controversy in the Jewish community as well. This development has come about for several reasons: partly because Jewish homosexuals are, like non-Jews, increasingly "coming out;" partly because some of them are seeking—even demanding—to be accepted as full-fledged members of the Jewish community and of the synagogue; and partly because Jews and non-Jews alike, both heterosexual and homosexual, are turning to rabbis and scholars for a clarification of what Judaism has to say on the subject.

II

That Judaism must have something to say should be obvious, for the Torah-text-and-tradition, claiming—as it does—to contain the revelation of God's word and will for human life, claims to have something significant—indeed, crucial—to say about every important area of life, surely about such a basic dimension of life as sex. ("He who says Torah is one thing and the affairs of the world are something entirely other is as if he denies God.")¹

What Judaism has to say about homosexuality would appear to be equally obvious, for all of the relatively few passages in the Torah-text that clearly refer to homosexuality² do so in negative terms. The words of the men of Sodom (Genesis 19), who surround Lot's house and say "Where are the men who came to you tonight? bring them out to us, that we may know (or, "be intimate with") them, almost certainly have a homosexual reference. (The usage of the word "sodomy" is, thus, well-founded.) And

1. *Midrash Pinhas* (Warsaw: 1876) Ch. IV, Sec. 34, p. 32.

2. Some Biblical passages that are commonly taken to refer to homosexuality are actually in dispute among scholars. The so-called male prostitute (*kadesh*), for example, may possibly not be a homosexual but a pimp, or a male who engages in heterosexual prostitution. The love between David and Jonathan ("your love was for me more wonderful than the love of women," [2 Sam. 1:26]) may possibly refer to normal love between friends of either sex.

the horrible story of the "concubine in Gibeah" (Judges 19), probably related to the Genesis passage, similarly involves the threat of homosexual attack. It is sometimes argued that the horror and condemnation expressed in these two stories are directed not against homosexuality as such, but against homosexual rape or against the violation of the sacred obligation of hospitality; it is also argued that the moral abhorrence expressed in the narrative passages does not, in itself, constitute legal prohibition. The two brief passages in the law code of Leviticus (19:22 and 20:13), however, are clear and categorical: "With a male you shall not lie as with a woman; it is an abomination . . . if a male lies with a male as one lies with a woman, the two of them have done an abhorrent thing; they shall be put to death."

References in Talmudic and post-Talmudic sources—likewise relatively few—remain consistent with the Biblical prohibition. Whatever the question at issue—whether two men may share the same blanket, or even be together in private; whether two women may sleep in the same room; whether climatic conditions stimulate homosexual temptation; whether Jews are likely to be influenced by the homosexual behavior of non-Jews; whether the age of the homosexual offender should be a factor in determining culpability; what the appropriate punishment is, in theory and in practice; whether the punishment should be the same for male and female offenders; whether rumors concerning a fellow Jew's homosexuality should be given credence; which privileges, communal and synagogal, should be denied to a homosexual—every single decision, pro or con, takes for granted that a homosexual act is a moral perversion, an outrageous and disgusting deed, a serious violation of the Torah's command and, therefore, a grave sin. It would, thus, appear absolutely clear that a Jewish approach to homosexuality must end where and as it starts: with utter condemnation and categorical prohibition.

III

Yet, such a conclusion, at this point in our discussion, is premature. For if what we seek is a *truly Jewish* approach to a *contemporary* problem, we must not only consult Biblical sources and subsequent halakic decisions, but must do two other things as well: a) determine, as far as we are able, the rationale and presuppositions of the traditional stand; and b) inquire whether there are now any changed circumstances or new data in the light of which the Torah's stand today—though based on the same divine and enduring concerns and purposes—might possibly involve changed formulations or different emphases.

IV

Why does the Torah condemn homosexuality so utterly and consider it to be such an abomination? The reason cannot be simply the abhorrence

of the unknown, for a law does not forbid the unknown. Besides, the Torah specifically alludes to, and obviously was familiar with, the practice of homosexuality (along with other sexual offenses, often practiced as part of idolatrous cult worship), by both the Egyptians "in whose midst you dwelt" and the Canaanites "into whose land I am bringing you" (Lev. 18:3). Nor can the reason be merely "psychological" and "esthetic"—that homosexuality is inherently disgusting—for that would be begging the question: why was it considered disgusting? Nor can the reason be "statistical"—that the majority of men and women did not and do not practice homosexuality—for Torah-law must surely be based on more than statistics and averages; indeed, the Torah specifically warns *against* following the majority, when the majority is bent on evil.

The reasons for the Torah's condemnation must be related rather to the will of the Creator for the human male and female whom He created: "God created man in His image . . . male and female He created them" (Gen. 1:27) . . . God saw all that He had made and behold it was very good (Ibid. 31) . . . it is not good that man should be alone; I will make a helper for him [as complement and counterpoint to him, his opposite number] (Ibid. 2:18) . . . this one shall be called woman (Ibid. 2:23) . . . let a man leave his father and his mother, and cling to his wife [his woman], and they shall become one flesh (Ibid. 2:24) . . . be fruitful and multiply and fill the earth (Ibid. 1:28) . . . the Lord created the earth to be inhabited (Isaiah 45:18) . . . I will establish My covenant between Me and you [Abraham] and your seed after you, throughout their generations . . . as an everlasting covenant" (Genesis 17:7).

In the light of such Scriptural passages, some of the reasons for the Torah's prohibition of homosexuality become discernible. One reason must be that in the Order of Creation the sexual "nature" and "structure" of the human male and female—including what we refer to as their anatomy, physiology, and psyche—call for mutual complementation, completion, and fulfillment through a heterosexual relationship. Another implied reason is that only through such a relationship, using the organs of generation in a manner conducive to generation, can a new generation appear to populate the earth. A third reason: only with the appearance of a second and third generation can there be a family in the full sense of the word: one that calls for and allows for caring love and reverent responsibility, not only between spouses but also among parents and children and grandchildren. This points to a fourth reason: homosexuality precludes history, not only individual and family history, but history as such—the stage on which both the divine and human roles in the providential drama are to be acted out. In the case of Jewish homosexuality, one further denial is involved: that of the continued survival of the Covenant People Israel, vehicle of God's involvement in the world, "God's stake in history."

It is out of such concerns as these, we must assume, that the Torah-text-and-tradition prohibits homosexuality.

V

But whenever we speak of the Torah's prohibitions we must be mindful of one of the Torah's key presuppositions: the freedom and capacity of the individual human being to obey. Surely the very creation-in-the-image, which is the basic Biblical teaching about human beings, male and female, implies such freedom. How else could the Lord God hold Adam and Eve responsible for the first violation of the first prohibition? And when, in the very next generation, Cain is distressed at God's acceptance of Abel's offering and the rejection of his own, God tells him: "Sin couches at the door: its urge is toward you; yet you can be its master" (Gen. 4:7). Therefore, when Cain proceeds to murder his brother, God "has the right" to confront him with his responsibility for this murder, the first ever committed. In a famous Midrash, human moral freedom and responsibility are made even more explicit. Before conception takes place, "the seminal drop is brought before the Holy One; there and then it is decided, concerning this one, whether it will be strong or weak, wise or foolish, rich or poor—but not whether it will be wicked or righteous."³ Or, as the famous Talmudic statement puts it, even more succinctly, "All is in the hands of Heaven—except the fear of Heaven."⁴ The clear and consistent assumption behind all of the Torah's commands and prohibitions is, thus, that human beings have the freedom to obey or disobey them.⁵

VI

But what if one violates the Torah's command involuntarily, due to circumstances beyond one's control, or with no other options available? Is one still culpable? And is the act still punishable? The Torah-tradition contains numerous examples of such involuntary offenders, who have done what was forbidden or failed to do what was commanded, out of constraint and lack of freedom (*me-ones*). The cases discussed involve varying degrees and kinds of constraint: threat of torture or death, extreme financial duress; mistaken impression of the facts; forgetfulness; insanity; intoxication; illness; accident; and other factors beyond one's control. Although the halakhic authorities differ as to whether the factor of *ones* should be the governing consideration in any particular case—and whether, therefore, the offender is to be fully exempt, is to be held fully responsible, or partially both—a frequently invoked principle is that "in cases of *ones* the Merciful One exempts."⁶ The underlying principle is, apparently, that when forbidden acts are performed in the absence of

3. B. Niddah 16b.

4. B. Berakhot 33b.

5. For a further discussion of the problem of determinism, freedom, judgment, and providence, see "Man's Role in God's Design," JUDAISM, XXI, 2, (Spring 1972).

6. B. Nedarm 27a.

voluntary choice and free decision, or in the absence of other options, the offenders are judged more leniently than otherwise.

VII

The tradition does not appear ever to have looked upon homosexual behavior in such a light. It appears, rather, to have *assumed* that whenever homosexual acts are performed they are engaged in willingly and willfully, through a free choice from among several options. It is only in our own generation that homosexual behavior has been found to involve not merely a single, overt act, or a series of such acts, but often to reflect a profound inner condition and basic psychic orientation, involving the deepest levels of personality. However deep and numerous are the differences among contemporary experts on homosexuality,⁷ on one aspect there seems to be *near-unanimity*: that for very many homosexuals the prospects of change to heterosexuality are almost nil.

Now, with regard to one group of homosexuals (and bi-sexuals), those whose sexual behavior represents deliberate rejection of the Torah's standard and a simple indulgence in the hedonistic ethic of "doing whatever gives me pleasure"—and who, if they chose to, *could* live a heterosexual life—it is clear that from any viewpoint that acknowledges the authority of the Torah the traditional prohibition remains in full force. With regard to another group, those for whom the homosexual way has been, psychologically speaking, the "easier" way—but who, with professional help or with strenuous effort, could manage to change—the Torah's standard also remains in effect. With regard to other homosexuals, however, (constituting probably the majority), who are under the constraint of remaining homosexual indefinitely, presumably for life—their only other option being sexual abstinence for life—is there anything less stringent that could, and should, be said by contemporary Torah-interpretors and Torah-observers?

VIII

For one thing, a truly Torah approach, taking seriously the injunction of the Torah-tradition not to judge another person until one stands in his place,⁸ would acknowledge that no human being is able to know the

7. They differ on the causes (some positing a hormonal or other hereditary factor; some stressing a seriously inadequate or disturbed parental relationship in the earliest years; some pointing to early traumatic sexual experience; some insisting that the causes are thus far simply unknown). They differ on the possibilities for changing to heterosexuality (some insisting that no true homosexual can change; some claiming that all who truly desire to, can be professionally enabled to; many acknowledging that, at most, perhaps a quarter or third can change). They differ on the appropriate treatment methods for those who seek to change (psychoanalysis, analytic forms of psychotherapy, behavior modification).

8. Avot 2:5.

exact degree of another's freedom; that God alone has that knowledge; that God alone, therefore, has the ability and the right to judge a person's culpability; and that none of us humans, therefore, ought presume to judge a homosexual or automatically regard a homosexual as a sinner—since, as already implied, sin involves not only overt action but also intention, decision, and responsibility.⁹

Furthermore, a Torah approach would look with deep compassion (*rahmanut*) upon the plight of many homosexuals in our society. It would share the anguish of a human being who for years—perhaps since early adolescence—has had to live with a growing sense of being different and “queer;” in constant fear of being discovered; knowing that, if discovered, one might well be looked down upon as perverted, loathsome, dangerous; with the consequent fear of being mistreated, humiliated and ridiculed, perhaps blackmailed, excluded or expelled from many types of employment, and denied acceptance and friendship. (“The Lord seeks the pursued”¹⁰ and we should imitate Him in this regard.)

Not content with withholding judgment and with feeling compassion, a genuinely Jewish approach to homosexuality would require us to demonstrate such feelings of compassion by willingly associating with homosexuals and engaging in acts of kindness and friendship—so that the particular individuals whom we meet will not feel grudgingly tolerated but will see that they are included within the circle of our love.

But even more is required, if our Jewish responsibility to homosexuals is to be fulfilled. For it is not enough to attend to our own attitude and behavior; we must be equally concerned with what is felt and done by others, keeping ourselves from falling into the category of those “in whose power it was to protest but did not protest.” True, we cannot force a change of heart upon others nor control their actions; we can, however, make a genuine effort to dispel the popular myths and repeal the legal disabilities that have made the life of many homosexuals into a living hell. We now know, for example, that most male homosexuals are not “effeminate” in gait, voice, manner, or dress; that most female homosexuals are not “masculine;” that homosexuality does not mean promiscuity. We should, therefore, avoid such stereotypes in conversation or in attempts at “humor.” We now know that the incidence of crimes such as murder, robbery, rape, molestation, and seduction is no higher among homosexuals than among heterosexuals; we should, therefore, work for the immediate repeal of laws, rules, and practices that exclude or discriminate against homosexuals on the contrary assumption. Similarly, in acknowl-

edgement of the relative victimlessness of homosexual relations between consenting adults and in opposition to unnecessary government intrusion upon individual privacy, we should, as Jews, vigorously oppose any legal penalties for such homosexual behavior.¹¹

IX

If a homosexual, then, is to be considered neither sinner nor criminal, how *shall* he or she be looked upon? As sick, perhaps?

The label “sick” has some obvious advantages over the other two: if considered sick, the homosexual is saved from being religiously damned, morally condemned, or legally doomed to punishment. But “sick” has serious disadvantages, too. For the sick we prescribe treatment and therapy; upon the sick we often impose restriction, separation, even isolation; toward the sick we feel superiority and show condescension; in the presence of the sick we feel fear. And if these actions and attitudes are true concerning the *physically* ill, how much more so concerning those who are considered mentally, emotionally, psychologically ill. Realizing that the uniqueness of human beings is related to their mind, psyche, conscience and “soul,” we tend automatically and recklessly to expand and exaggerate the dimensions of their “emotional illness” and to assume that these “sick people” are maladjusted and malfunctioning in almost all regards and all relationships. We tend, therefore, to shudder in their presence, on the cruel assumption that their illness calls into question their actual humanity. (Do we, perhaps, shudder also from a subconscious fear of becoming like them, or from subconscious horror and guilt at already being at least somewhat like them?)

In the face of these negative connotations of the word “sick” and the negative consequences of applying it to homosexuals, it is quite understandable that hosts of homosexuals bitterly resent and utterly reject such a label, and that even the American Psychiatric Association has, in recent years, removed homosexuality from its list of mental illnesses.

But if the term “sickness” is to be eliminated, what, then, shall be substituted? Some of the terms that have been used—such as defect or perversion—have so many negative connotations and result in so many negative attitudes that they are hardly an improvement over what they replace. Shall we say, then—as urged by many homosexuals, many sexual liberationists and radicals, and some professional experts—that

11. It is sometimes urged that even though certain laws concerning morality should not be enforced, they should, nevertheless, not be repealed, because a) keeping them on the books serves a moral-pedagogic function; and b) removing them would imply full moral approval of the now decriminalized behavior, thus actually encouraging the young and the “weak” to engage in such acts. Whatever the measure of validity in such an argument, it is outweighed by two considerations: a) the retention of laws that have become recognized as unjust or inappropriate increases disdain for the legal system; and b) avoidance of actual harm to known victims must take priority over possible harm to unknown victims.

9. Even though the tradition does at times refer to sins committed “unknowingly,” “under compulsion,” or “inadvertently,” the sinfulness of such sins consists, presumably, in sinful decisions made previously, when a greater degree of freedom obtained; or in a culpable degree of ignorance or negligence; or in a lack of concern for harm inflicted even though inflicted unintentionally.

10. Ecclesiastes 3:15; *Leviticus Rabbah*, Sec. 27.

homosexuals should not be singled out at all; that they should receive no special attention, treatment, consideration, description, or label; that their orientation and behavior should be considered equally acceptable with heterosexuality as simply an "alternative life style"?

X

It is tempting to say "yes", thus avoiding the accusation of indifference and insensitivity to the anguish that so many homosexuals have undergone, and to the discrimination, deprivation, ostracism, and even persecution that have contributed to that anguish.

And yet—once again—a Jew who seeks to be faithful to the Torah and to the divine word which he affirms to be contained therein, though obliged to guard against the temptation of cruelty and lack of compassion, must also guard against the temptation of reckless relativism and simplistic sentimentality. The most truly Jewish stance would be one that takes with equal seriousness both the authority of traditional standards and the significance of modern knowledge. As already indicated, such a stance would maintain the traditional view of heterosexuality as the God-intended norm and yet would incorporate the contemporary recognition of homosexuality as, clinically speaking, a sexual deviance, malfunctioning, or abnormality—usually unavoidable and often irremediable.

Such an approach has a number of advantages. It remains faithful to the Torah-teaching that heterosexuality is, in principle, not merely recommended but commanded, and that homosexuality is not merely discouraged but forbidden. It places upon men and women who become aware of their homosexual tendencies the responsibility for striving, on their own or with the aid of professional counselors, to develop or strengthen their heterosexual tendencies. It removes from those homosexuals who, after making such efforts, find that they cannot change, all burden of blame and guilt¹²—accepting them as they are. It avoids at least some of the negative connotations of "mental illness." It acknowledges that unalterable homosexuality remains theologically unaccountable. And it warns all of us—both homosexuals and heterosexuals—against self-righteousness.

XI

In seeking to do justice to this double claim, the heterosexual majority faces several difficult dilemmas. One is whether homosexuals should *ever* be excluded from any particular roles in society.

Granted, as has been indicated earlier, that such exclusion is, in most

12. Paradoxically, and yet perhaps understandably, such removal of blame and guilt, and the combination of self-acceptance and acceptance by others, has in some instances, been followed by a changeover to heterosexuality!

cases, unnecessarily cruel and unjustly discriminatory, based on myth or prejudice and, therefore, completely unwarranted and indeed intolerable, are there, nevertheless, a certain few roles—such as teacher, youth leader, or religious guide—which are likely to be so influential upon the lives of young people that when such positions are held by an avowed homosexual those young people whose sexual orientation is not yet set may be influenced toward a homosexual orientation—not through any conscious intention, deliberate effort, or seductive behavior on the part of the homosexual (popular fear of such dangers is based, as we have seen, on myth and prejudice), but simply through functioning as authority figures and role models?

A solution to this dilemma is not easy. Some experts argue that the influence of role models such as teachers or youth leaders is likely to be crucial in a child's life. Others argue that there is little evidence to indicate who are most likely actually to function as role models, and that heroes-at-a-distance, often "present" through the media, can be no less significant as role models than the usual "significant persons" in a child's life. Still others argue that sexual orientation is set at a very early age—according to some, by the age of two!—and is, therefore, very unlikely to be affected by subsequent contact with any other person, however "significant." In the absence of any clear evidence as to harmful effects upon young people, and in the presence of clear evidence of harmful effects upon homosexuals who have been excluded from a host of jobs, we would advocate that the only roles from which homosexuals should be excluded are those of adoptive or foster parent and of religious leader—since these two roles of parent and rabbi are, by definition, meant to serve as models of what a Jewish woman or man should be. And even the role of rabbi should be open to a homosexual if he or she honestly holds the conviction—and would conscientiously seek to convey it to others—that, in spite of his or her own homosexuality, the Jewish ideal for man and woman is heterosexuality. (After all, it is accepted that a single or divorced person can legitimately and effectively serve as rabbi provided that he or she holds up marriage as the ideal, and that a childless person may serve as rabbi as long as he or she holds up having children as the ideal.)

XII

For the organized Jewish community a further problem arises, in connection with a request—or demand—which, though formerly unheard of and until recently, indeed, inconceivable, has now been presented by some homosexuals and is likely to be made with increasing frequency and forcefulness: that national synagogue organizations accept congregations of homosexuals as local affiliates. What would be a proper response to this very real dilemma? On the one hand, is not a homosexual synagogue a contradiction in terms? Since Judaism considers heterosex-

uality to be the norm, how can it accept as legitimate a group which, by name and public identification, represents, celebrates, and makes a principle of its deviation from that norm? And yet, does not any group of Jews have a right to form a congregation and the further right to affiliate, on the same basis as others, with a union of congregations?

Our response to this dilemma would be threefold: a) it would be far preferable for homosexuals to be welcome and feel welcome in existing congregations rather than to feel a need to form their own gay synagogues; b) since the present reality, however, is that such a welcome is not assured and is perhaps even unlikely, the formation of gay congregations is legitimate; and c) a gay congregation, to be eligible for affiliation with a union of congregations, however, must not—by rule, name, practice, or implication—restrict its own membership or leadership to homosexuals.

XIII

There remains one further, far more radical, request—again, often couched as a demand—that has been made by some Jewish homosexuals: that rabbis solemnize and all Jews recognize “marriages” between homosexuals, and that congregations admit such couples to “family memberships.” Is there any way in which the notion of a homosexual “marriage” could be considered Jewish valid?

When we speak of “Jewishly valid” with reference to an officially solemnized, publicly recognized pattern of behavior, we must be speaking in terms of traditional Jewish law, the halakhah. Now, though the halakhah has developed and “changed” over the ages, through Rabbinic interpretation of Biblical law and Rabbinic enactment for the public welfare, nevertheless, in the three thousand years of recorded halakhic teaching and practice there is apparently not a single instance of halakhic provision for the legitimization of a homosexual relationship. And even if the flexibility and resourcefulness of the halakhah were renewed and increased—as befits the “Torah of Life”—it is hardly conceivable that a homosexual departure from the Torah’s heterosexual norm would ever be accepted by halakhically faithful Jews or ever be recognized as *k’dat moshe v’yisrael* (in accordance with the law of Moses and Israel).

XIV

How will Jewish homosexuals who cherish both Torah-and-commandments and the Community of the People of Israel, but who must live with the reality of their homosexual condition—how will they be likely to respond to such a categorical halakhic “no”?

Some will probably be so embittered that they may turn their backs on the whole Jewish “establishment” or on Judaism itself. But, perhaps, some

may trouble themselves to formulate a response, in the hope of making their position understood, to the “straight” majority of their fellow Jews. And their response might go something like this.

“Granted that marriage in Judaism has always been heterosexual; and granted that one of the major purposes of marriage has been procreation—in order both to populate the world and to pass on the Covenant way of life. But is that the sole purpose and meaning of Jewish marriage? What of the legitimacy of sexual pleasure and release—is that not also Jewish? (Long-term abstinence is no more feasible, bearable, or desirable for homosexuals than for heterosexuals.) And does not marriage have other purposes as well: the fostering of mutual affection, care, trust, sacrifice, and support; the encouragement and sustenance of growth—intellectual, esthetic, moral, and spiritual; the sharing of pain and anxiety; the nurturing of joy and hope; the overcoming of loneliness—all of these on the basis of an enduring commitment of faithfulness? And is not marriage the primary and preferred—and, indeed, the only fully acceptable—context for furthering these purposes? If it is the Torah-teaching that the fullest possible meaning of personhood is to be found in and through marriage, shall we, because we are homosexuals, be denied the right to seek such meaning and to develop such personhood? If God, in whose image we homosexuals, too, are created, has directly or indirectly caused or willed or allowed us to be what we cannot help being—men and women unable to function heterosexually—can we believe, and can you heterosexuals believe, that He wants us to be denied the only possible arrangement whereby we can live as deeply a human life as we are capable of?

“If, as you heterosexuals claim, our condition constitutes a deviance and malfunctioning and abnormality, do we not have the God-given right—indeed, the obligation—to attempt to live with, adjust to, make the best of, and rise above this “handicap” of ours, just as all of the other handicapped are expected to do?

“If the halakhah can provide marriage only for heterosexuals and cannot speak to our condition, then in this one regard we must live non-halakhically; but we are Jews and we insist on avowing our homosexual condition and our homosexual union, openly and unashamedly, within the Covenant Community of the People of Israel.¹³ In our eyes—

13. When such open and unashamed avowal of homosexuality takes the form of public protest, demonstration, and proclamation, many heterosexuals—even those who have come to grant the validity of such basic gay rights as non-discrimination in housing, employment, and public office—become resentful, impatient, and angry at what they consider the “constant parading” by gays of their homosexuality. They often fail to realize that such public display is a reflection of the grim reality that denial of these basic rights is still widespread and has only very recently been reduced. When the rights of gays have been fully accepted and their changed status inwardly assimilated by both straights and gays, both groups will obviously feel less threatened. At that point the need for public demonstration by gays will certainly diminish and perhaps even disappear.